

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O you who[r] they[z] believed: let-fulfill[1] you[z] by the contracts; (*had been*) legitimized[w] for you[b] brute[w] the *an'aa'me's*[w2] (*cattle/sheep/goats/and camels*)'s [w] except what (*is being*) recited on you[b] other than [*you* [z]] legitimating the hunting while you[f] (*are*) *hurumon*[3] (*wearing the ritual garment for Hajj or Ummrah*); verily Allah rules what [*He*] wants.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ حُرُمٌۗ إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ ۝١
2. O you who[r] they[z] believed: let-not legitimize you[z] Allah's rites,[4] and nor [the] Month [x] the Sacred, and nor the *hadya* (*sacrificial animals*), and nor the *gala'eda*[5] (*collar-garlanded-sacrificial-animals*), and nor proceeders (*to*) The House The Sacred, *yabtaghona*[6] (*they*[z] *earnestly-quest*) a munificence from their Lord and *redhwanan*[x] (*ultimate gratification*); and if *hallaltum*[7] (*you*[z] *had concluded the rites and took off your* [n] *garment of ritual*) then let-hunt you[z]; and let-not *yaj'remannakum* (*cause you*[z] *assuredly to offend*), hatred (*of*) a people, (*that had*) repelled you[z] *a'n* (*off*) The Mosque The Sacred, to you [z] transgress; and let-cooperate you [z] on the *berre* (*the just and proper by Sharey'ah*) and the *taqwa* (*the reverential guarding against Allah's displeasure*); and let-not you[z] cooperate on the sin and the aggression; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ۝٢
3. (*Had been*) illegitimated[w] on you[b] the carrion[w] and the blood and the swine's flesh and whichever (*i.e. any-thing*[x]) (*that had been*) invoked by it[x] for other than Allah; and the *munkhanega'to* (*she-strangled-to-death*) and the *mawqotha'to* (*she-beaten-violently-to-death*) (*or almost*) and the *mutaraddeya'te* (*she-died out-by-falling-from-height*)	حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا

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[1] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! So, "اوفوا" means *you endeavor and gather the last part of an obligation*, so fulfill it!

[2] The word "the *an'am*" = "ألأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف" = *cattle, sheep, goats, and camels*

[3] The word "*hurum*" = "حُرم" = wearing the "*ebram*" = "إحرام," that is the *ritual garment of consecration* for *Hajj* or *Ummrah*.

[4] The word "شعائر" = rites, i.e. any Allah *designated sacred rites*, including places and other physical entities! Thus, the *rites* are all the *designated symbols*, *practices*, *ceremonies*, etc. as *prescribed* by the *Sharey'ah*!

[5] The word "قلائد" means those *marked sacrificial animals, designated by special bands around their necks*, known as "*galaid*." Such collar-garlanded-animals *must be left alone and not bothered at all.*

[6] The word "يبتغون" is based on the word "إبتغى" = "طلب حثيثا" meaning: *earnestly quested*!

[7] The word "*hallaltum*" = "حللتم," means *you*[z] *have concluded the rites* and took off your *ehram* (the ritual garment of consecration for *Hajj* or *Ummrah*)!

and the *natteha’te* (*she-killed-by-the-goring-of-the-horn*) and what ate[8] the preying-beasts[9] except what *thakkay-tom* (*you[z] had slaughtered before they die*) and what (*had been*) slaughtered on the immolation stones and that *tas'taq-semo* (*you[z] seek apportioning*) by the divining arrows *tha’lekum* (*collective-afar-that*) (*is*) a *fesqon*[10] (*rebellion vis-à-vis Allah's command*); today despaired who[r] unbelieved they[z] in your[n] religion; so let-not you[z] *takhshohum* (*reverently-fear them*) and *ikhsho* (*let-reverently-fear you[z]*) [*Me*][11]; today I completed[12] for you[b] your[n] religion and I concluded on you[b] My boon[w13] and I delighted for you[b] [the] Islam *deenan* (*religiously/as religion*); so whoever [*he*] (*had been*) forced in a dearth, other-than *mutajanefen* (*intentional incliner* [*he*]) for a sin, then surely Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣
4. Ask you[g] they[z]: what (*had been*) legitimized for them; let-say [*you[s]*]: (*had been*) legitimized for you[b] the goodies[w14] and what you[c] taught of the *jawa’reje*[15] (*hunting-animals*) *mukallebeena* (*hunting-trainers*), you[z] teach them[y16] of what taught you[b] Allah; then let-eat you[z] of what they[y] caught[17] over you[b];[18] and let-mention you[z] Allah’s name on it[x]; And *ettaqo* (*let reverentially guard you[z] not to displease*) Allah. Verily Allah (*is*) swift (*in*) the account.	يَسۡـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمۡۖ قُلۡ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمۡتُم مِّنَ ٱلۡجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُۖ فَكُلُواْ مِمَّآ أَمۡسَكۡنَ عَلَيۡكُمۡ وَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهِۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ٤
5. Today (*had been*) legitimized for you[b] the goodies[w] and *tta’aamo*[x] (*wheat/edible/food-grains*)[x] (*of*) whom[r] *oto* (*had been accorded/given they[z]*) the book[x] (*is*) legitimate for you[b]; and your[n] *tta’aamo*[x] (*is*) legitimate for them; and the marriers-she[y m19] of the she-believers and the marriers-she[y m] of whom[r] (*had been*) *oto* the book of before you[b] if *aa’taytom* (*you[z] accord/allotted them[y]*) their[y] remunerations; marriers you[z] other than fornicators	ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّ مُحۡصِنِينَ غَيۡرَ

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[8] The word “أكل”=ate has several meanings, among them *preyed* upon by a preying beast!

[9] The word “السبع” is a *generic* noun for the *various preying beasts* include the: *lion*, *wolf*, *tiger*, *various birds*, etc!

[10] See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*!

[11] The letter “نَ” in “فاخشون,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستَغنى عنها” which *precedes the speaker’s pronoun* “ي!” The speaker’s pronoun “ي” in “فاخشون” is *omitted*, for “التخفيف,” = “alleviation, lightening!” See إعراب القرآن، لمحمود صافي

[12] See the *Lexicon* attached to this *Translation* for the *difference* between *concluded* for (“أتم”) =brought it to its *end versus* (“أكمل”) brought it to its *completion*!

[13] See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“*boon*”)!

[14] The word “طيبات” = “goodies” = “goodies,[w]” = a *feminine gender* means any-thing *delectable and legitimate*!

[15] For example: birds, dogs!

[16] The pronoun “هُنّ” in the word “تعلمونهنّ” refers to the “*birds* or *dogs*” whose plural is “جمع تكسير” = “*fracture-plural*” so it is referred to in the *feminine* by Arabic Grammar! Thus, the [she-] prefix to the pronoun “them!”

[17] The word “*caught*” is *feminized* here as “they[y] caught” because *in Arabic it is so*, as it is in reference to the action of the “hunting animals” which is “جمع تكسير” = “broken plural,” in which case it is feminine!

[18] The word “عليكم” means *for you*, as the word “على” in “عليكم” has *nine* different meanings, among them: (1) “ بـ ، باسم الله,”= by Allah’s name, (2) accompaniment, i.e. the catch is due to *dual activity* by *you* and the agent for the catch, (3) prompting, the catch was due to *your urging* of the agent to do the catching!

[19] As stated in (S4:24) the word “marriers-she[y m]” =“محصنات,” has *at least two related but distinct* meanings (1) marriers-she,[y m] i.e. *ladies who are married*, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular “محصنات” = "زوخات" but "زوخات" is *not* a Qur'anic terminology *per se*, although "زوخة,"and "أزواج" are surely Qur'anic terms! So *in Quranic terms* “marriers-she[y m]” =“محصنات,” and *nothing else*!

you [z] [and] nor *muttakhethee* (*you* [z] *takers-and-makers*) paramours; and whoever [*he*] unbelieves by the belief verily *qad* (*already and affirmatively*) miscarried his work and he (*is*) in the Hereafter of the losers.	مُسَٰفِحِينَ وَلَا مُتَّخِذِيٓ أَخۡدَانٖۗ وَمَن يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٥
6. O you who [r] they [z] believed if you [c] upped[20] to the Prayer [w] then let-wash you [z] your [n] faces and your [n] hands [w] to the elbows and let-wipe you [z] by your [n] heads [w] and [*wash*][21] your [n] feet [w] to the twain ankles; and *en* (*if*) you [c] were *junuban* (*had ejaculated by sexual intercourse/dream/adult-couples' private parts meeting*)[22] then *ettahharo*[23] (*let-you* [z] *perform the ghusola, prescribed bathing*) and *en* you [c] were patients or on a travel or came an *ahadon*[24] (*a lone/any-one*) of you [b] from the *gha'itte*[25] (*self-relief place in a geographic depression*), or *lamasa*[26] (*needfully mutually-touched*) you [c] the women (*wife/she-slave personally owned*) then you [z] found no water then *tayamm-amo*[27] (*let-strike you* [z] *a clean soil with the palms of the two hands and wipe the face and hands*) a good *ssa'eedan* (*clean-dust/soil*) [x] so let-wipe you [z] your [n] faces and your [n] hands [w] from it [x]; not wants Allah surely to make on you [z] of a constraint,[28] [and] but [*He*] wants to purge you [b] and to conclude [*He*] His boon [w29] on you [b] *la'alla* (*craving currently unavailable deed that, perhaps*) you [b] thank you [z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٦
7. And let-remember you [z] Allah's boon [w30] on you [b] and His *meethaqa* [x] (*ratified-covenant*) [x] which [x] *wathaqakum* ([*He*] *mutually covenantally-ratified you* [z]) by it [x] *edh* (*when*) said you [c]: we heard and we obeyed; and *ettaqo* (*let reverentially guard you* [z] *not to displease*) Allah; verily Allah (*is*) Omniscient by the chests' possession.	وَٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ وَمِيثَٰقَهُ ٱلَّذِي وَاثَقَكُم بِهِۦٓ إِذۡ قُلۡتُمۡ سَمِعۡنَا وَأَطَعۡنَاۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٧

[20] There is a *distinction* between "قام" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "وقف!"

[21] The *majority* of Qur'an reciters read "أرجَلَكُم" with a "فتحة على الام" as to include the *washing* of the *feet* by "و العطف" = coupling و! So, the word "*wash*" is in *square brackets*, because it does not *explicitly* apparent in the text, although it is *implied* if one goes along with the *majority* of the reciters who read: "أرجَلَكُم" with a "فتحة على الام." Given that there *are* various recitations of الخفض و الكسر على الآم! See القرطبي!

[22] The word "جُنُباً" = "*junuban*" = (having had *ejaculated* by *sexual intercourse* or *dream* or *adult-couples' meeting/touching* of their *private parts*, by insertion or not)! *Ghusl* means full bodily bathing!

[23] See the *Lexicon* attached to this *Translation*; the "*ghosl*"= full shower or bath of the body after having been *junuban* for any reason. The "*ghosl*" is to be done in a *Share'yah prescribed* manner!

[24] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[25] See the *Lexicon* attached to this *Translation* for the meaning of this *figurative of speech word* "*gha'ett*"= "غائط!"

[26] See the *Lexicon* attached to this *Translation* for the meaning of "*lamastum*!"

[27] See the *Lexicon* attached to this *Translation* for the meaning of this word, "*tayammamo*!"

[28] The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "حرج" could mean "*sin*!"

[29] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[30] See Ibid, regarding "*boon*!"

8. O you who [r] they [z] believed, let-you [z] be [x] *qawwameena*[31] (*iterative protectors/ sustainers*): for Allah (*as*) witnessers-/testifiers by the *qesstte*[32] (*rendering absolute justice post removal of injustice*); and let-not you[z] assuredly offend (*because of*) hatred (*of*) a people, on that not *ta'adelo* (*you*[z] *to equalize/ be-just*); *e'edelo*[33] (*let-you*[z] *be: equalizing-/just*); it[x] is nearer for the *taqwa* (*the reverential guarding against Allah's displeasure*) and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) Proficient of what work you[z].	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾
9. Promised Allah whom[r] they[z] believed and they[z] worked the righteous-works [w] for them a forgiveness [w] and a great remuneration.	وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ ۙ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾
10. And who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*messages*) those (*are*) companions (*of*) the *Jaheeme*[34] (*intensely-blazing Fire*[w]).	وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿١٠﴾
11. O you who [r] they [z] believed, let-remember you [z] Allah's boon [w35] on you [b] *edh* (*since*)[36] purposed a people to *yabsotto* (*they* [z] *extend to assault*) their hands [w] to you[z] then [*He*] checked their hands[w] *a'n*(*off*) you[b]; and *ettaqo* (*let reverentially guard you* [z] *not to displease*) Allah. And on Allah so let-trust the believers.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ ۖ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾
12. And *laqad* (*verily, already and affirmatively*) took Allah *meethaqa*[x] (*ratified-covenant*) [x] (*of*) Israel's sons and We missioned[37] of them twelve chieftains; and said Allah: verily I am with you[z] indeed *en*(*if*) *aqamtom*[38] (*you*[c] *upheld the prescribed obligations of*) the Prayer[w] and *aa'taytom* (*you*[c] *accorded/ fulfilled*) the *Zakata* [w39] (*prescribed percentage of personal possessions*)[w] and you [c] believed by My messengers and *azzar'tomohum*[40] (*you* [c] *deferentially-supported them*) and requited you[c] Allah a requital *hasanan* (*ultimate meritorious deed*), surely [*I*] (*shall*) assuredly[41]	۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَـٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ

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[31] The word "قوآمين" is plural for "قوآم," meaning *iterative* or *sustainers/protector* and/or *maintainer*, in the sense of *constantly* adhering to what follows in this great *Ayah for Allah's reward*!

[32] The word "القسط" is *not* just "*justice*" = "العدل." So "القسط" is *rendering absolute justice post removal of injustice*!!

[33] Here again, there is *no* way in English to say: "تعدلوا أو اعدلوا," except to say: "كونوا عدولا، أو لتكونوا عدولا," or "be just" and "let you be-just" respectively!

[34] The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

[35] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[36] The word "إذ" is an *adverbial particle for the past tense* meaning "since" or it could mean "حيث," with many meanings, such as: when, whenever, because, due to, etc!

[37] The word "بعث" carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

[38] The word "أقمتم" is rooted in "أقامَ"! *Lnguistically* "أقام" means:

"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"

So, "أقمتم" means you: (1) *upheld and fulfilled all the prescribed obligations* of Prayer! (2) *Called or upped to perform* the Prayer itself! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold or maintain and perform* it!

[39] See the *Lexicon* attached to this *Translation* for what exactly is, the *Zakah* and its *implications*!

[40] The word "عزّر," in "عزّرتموهم" = النصرة مع التعظيم, i.e. deferential support! See الراغب!

[41] The "ل" in "لأكفرن" and "لأدخلن" are *juratory* "ل"= "ل القسم" *amounting* to= "التأكد," i.e. *affirmation*, stated in *both cases* by "*assuredly*"!

expiate *a'n*(*off*) you[b] your[n] *sayyeaa'te*[w] (*demeritorious-deeds*)[w] and (*I shall*) assuredly admit you[b] (*into*) gardens[w] run[w] from under it[w] the rivers; then whoever [*he*] unbelieved after *tha'leka (afar-that-it)* [x] of you [b] then *qad* (*verily and affirmatively*) [*he*] strayed the path's center/intent.	وَلَأُدْخِلَنَّكُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾
13. So by indeed[42] their breach of their *methaqa* (*ratified-covenant*) We cursed them and We made their hearts indurate [w];[43] they [z] distort the *ka'lim* [x] (*plural of word/sentence*) [x] *a'n* (*off*) its [x] places; and they [z] forgot[44] (*ceased paying attention to*) an allotment of what they[z] (*were*) reminded by it; [x] and [*you*[s]] cease not watching-/observing over a treachery[45] from them save a few of them; so let-pardon [*you*[s]] *a'n* (*regarding*) them and let-condone [*you*[s]]; verily Allah loves the benefactors.	فَبِمَا نَقْضِهِم مِّيثَـٰقَهُمْ لَعَنَّـٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَـٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ ۙ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾
14. And of whom [r] they [z] said: verily we (*are*) *nassara* (*Christians*) We took their *meethaqa*[x] (*ratified-covenant*)[x] then they [z] forgot[46] (*ceased paying attention to*) an allotment of what they [z] (*were*) reminded by it[x] so *aghrayna* (*We glued/aroused/enkindled*) among them the animosity [w] and the *bagh'dha* (*intense-hatred*)[w] to The *Qeyamatey's*[w] (*Judgment's*) Day, and will *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them Allah by what they[z] were *yassna'ona*[47] (*carefully-crafting they*[z]).	وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَـٰرَىٰٓ أَخَذْنَا مِيثَـٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾
15. O, you the book's folks, *qad* (*already and affirmatively*) came (*to*) you [b] Our messenger manifesting for you[b] much of what you[c] were concealing of the book and [*he*] overlooks[48] *a'n* (*regarding*) a lot; *Qad* (*already and affirmatively*) came (*to*) you[z] from Allah illumination[x] and a book[x] manifesterer.	يَـٰٓأَهْلَ ٱلْكِتَـٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَـٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَـٰبٌ مُّبِينٌ ﴿١٥﴾
16. Divinely-guides by him/it [x] Allah whom [p] *ettaba'a* ([*he*] *closely-followed*) His *redhwana*[x] (*ultimate gratification*) the peace's paths; and [*he*/*it* [x]] exits them from the darknesses[w] to the illumination[x] by His leave and [*He*] divinely-guides them to a *Sseratten* (*road/way*) straight.	يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَـٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾
17. *Laqad* (*verily, already and affirmatively*) unbelieved who[r] they[z] said: that/truly Allah (*is*) the Messiah *Mariama's* (*Mary*)'s son; let-say [*you*[s]]: then who[a] [*he*] possesses from Allah a thing *en* (*if*) [*He*] wanted to perish the	لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ

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[42] See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية," the infinitive ma!

[43] The word "قلوب" = "hearts" is a "جمع تكسير" ="broken plural." And the word " قاسية، أو قسية، كماقال البعض، و هذا أبلغ، ولكن ليس هذا موضوعنا هنا" and "قاسية" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "*broken plural*." Hence: "indurate, [w]" as above stated!

[44] The word "نسي" has *dual* meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you,[z]" (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some-thing/one*! See اللسان!

[45] In *some instances* the word "خائنة" *could* denote a *superlative* sense (مبالغة), so it would be: *iterative/big treachery*!

[46] Ibid, for *forgot*!

[47] The word "يصنعون" is rooted in the verb "صنع," which means *carefully* crafting or *tried to approach perfection* in making of (anything) or upbringing of any human or animal!

[48] That is in the sense of *deliberately disregard mentioning* that which does *not directly apply to his Prophet-hood*!

Messiah *Mariama's* (*Mary*)'s son and his mother and whom [p] (*are*) in the Earth [w] together; and for Allah (*are*) the Heavens' [w] and the Earth's [w] proprietorship and what (*are*) between them both; [*He*] creates whatever[49] [*He*] wills; and Allah over everything (*is*) Omnipotent.	ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾
18. And said [w] the Jews and the *Nassara* (*Christians*) we (*are*) Allah's sons and His beloveds; let-say[*you* [s]]: then wherefore torments you [z] [*He*] by your [n] offenses; rather you [f] (*are*) humans of whom [p] [*He*] created. Forgives [*He*] for whom [p] [*He*] wills and torments [*He*] whom [p] [*He*] wills; and for Allah (*is*) the Heavens' [w] and the Earth's [w] proprietorship and what (*is*) between them both and to Him (*is*) the destiny.	وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾
19. O, you the book's folks *qad* (*already affirmatively*) came (*to*) you [z] Our messenger manifesting for you [b] over an interval of messenger that you [z] say: neither came (*to*) us of a *basheeron*[50] (*iterative teller of pleasing tidings*) and nor a *natheeron* (*iterative warner*); so *qad* (*already and affirmatively*) came (*to*) you [z] a *basheeron*[51] and a *natheeron*; and Allah over everything (*is*) Omnipotent.	يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٩﴾
20. And *edh* (*when*) said *Mosa* (*Moses*) to his people: O, my people: let-remember you [z] Allah's boon [w52] on you [b] *edh* (*since*) [*He*] made in you [b] prophets and [*He*] made you [b] kings/free-people and *aa'takum* ([*He*] *accorded/gave you* [b]) what not *youa'tey* (*accorded/given* [*He*]) *ahadan*[53] (*lone-/any-one*) of the worlds.	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾
21. O, my people: let-enter you [z] the land [w] the sacred [w] which [u] Allah wrote for you [b] and let-not *tartaddo* (*you* [z] *forthwith-return*) over your [n] rears then you [z] transpose[54] losers.	يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿٢١﴾
22. Said they: [z] O, *Mosa* (*Moses*) verily in it [w] (*are*) people *jabba'rena* (*vigorous compeller/ever contumacious stubborn*) and verily we (*are*) never (*to*) enter it [w] until they [z] exit from it [w]; *en* (*if*) they [z] exit from it [w] then surely we (*are*) enterers/entering.	قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾
23. Said twain men of whom [r] they [z] fear/know[55] *an'ama*[56] (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on them both, let-enter you [z] on them the door [x] then if entered you [z] it [x] then	قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم

[49] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[50] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرُ!

[51] Ibid!

[52] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[53] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[54] The word "تنقلبوا"= "*you*[z] *transpose*," means you *betook* your selves *becoming*!

[55] *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

[56] See the *Lexicon* attached to this *Translation* for the word "أنعم!"

surely you[z] (*are*) overcomeers, and on Allah so let trust you[z] *en*(*if*) you[c] were believers.	مُؤْمِنِينَ (٢٣)
24. Said they [z]: O, *Mosa* (*Moses*) verily we never enter it[w] [*we*] ever when[O]/as-long-as they[z] bided in it[w]; so let-go [*you* [s]] you [s] and your [t] Lord then let-fight you both; verily we (*are*) ha here sitters.	قَالُوا۟ يَـٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَـٰتِلَآ إِنَّا هَـٰهُنَا قَـٰعِدُونَ (٢٤)
25. Said [*he*]: my Lord verily I not own except myself[w] and my brother; so let-sunder [*You*[s]] between us and [between] the people the *fa'seeqeena*[57] (*rebels-vis-à-vis Allah's command*).	قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى ۖ فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَـٰسِقِينَ (٢٥)
26. Said [*He*]: so verily it[w] (*is made*) a ban-she [y] on them forty year(*s*) they [z] wander in the Earth[w]; so let-not [*you* [s]] grieve over the people the *fa'seeqeena*[58] (*rebels vis-à-vis Allah's command*).	قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِى ٱلْأَرْضِ ۚ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَـٰسِقِينَ (٢٦)
27. And let-recite [*you*[s]] on them *naba'a*[59] (*piece-of-significant-and-availing-news*) (*of*) Adam's twain sons by the right; *edh* (*since*)[60] both immolated an offering so *toqobbela*[61] (*had been clemently-accepted*) from an *ahado*[62] (*a lone/any one*) them both and not *youtaqobbel* (*to be clemently-accepted*) from the other; said [*he*]: surely assuredly[63] [*I*] (*shall*) kill you[g]; said [*he*]: verily only Allah *yataqabbalo* (*clemently-accepts*) from the *muttaqeena* (*reverential guarders against Allah's displeasure*).	۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْـَٔاخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ (٢٧)
28. Indeed *en* (*if*) *basatta* (*extended/outstretched/set at*) you [g] to me your [t] hand[64] to kill me not I am *bassetton* (*extending/out-stretching/setting at*) my hand to you [g] to kill you[g]; verily I fear/know[65] Allah the worlds' Lord.	لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَـٰلَمِينَ (٢٨)
29. Verily I want that *tabo'a* ([*you*[s]] *deservedly incur*) by my sin and your [t] sin so [*you* [s]] be of the Fire's [w] companions; and *tha'leka* (*afar-that-it*) [x] (*is*) the *dha'lemeena's*[66] (*injustice-doers'*) requital.	إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَـٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّـٰلِمِينَ (٢٩)
30. So *tawwa'at* (*facilitated-she*[y] *vouched-she*[y]) for him his self[w] killing (*of*) his brother so [*he*] killed him then became [*he*] of the losers.	فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَـٰسِرِينَ (٣٠)

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57 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

58 Ibid!

59 See the *Lexicon* attached to this *Translation* for the word "*naba'a*"="أنبأ"

60 The word "إذْ" is an *adverbial particle for the past tense* meaning "since" or it could mean "حيث," with many meanings, such as: when, whenever, because, due to, etc!

61 The Arabic word used in The Qur'an is "تقبل," not "إقبل"=accept. Thus, "تقبل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by* His *clemency*! Thus, تقبّل= *clemently accepts*!

62 See the *Lexicon* attached to this *Translation* regarding "أحد!"

63 The "ل" in "لأقتلنك" is a *juratory* "ل"="ل القسم" *amounting* to="التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

64 بسط اليد=*extending/outstretching the hand*= Arabic *idiomatic expression* meaning as in here: *preparing to assault*!

65 *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

66 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

31. Then missioned[67] Allah a raven digging in the land[w] to show him how to hide his brother's *saw'ata*[w68] (*the corpse/the shameful deed he did to his brother*)[w]; said [*he*]: O, woe to me have I languished to be like this, the raven so [*I*] hide my brother's *saw'ata* [w]; so [*he*] became of the regretters.	فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾
32. Because of *tha'leka(afar-that-it)*[x]We wrote on Israel's sons:verily[it[x]][69](*is*)whoever[*he*]killed a self[w] by other than a self [w] or a corruption in the Earth[w] so as if [*he*] killed the mankind together; and whoever [*he*] quickened it[w] so as if [*he*] quickened the mankind together; and *laqad* (*verily, already and affirmatively*) came[w](*to*) them Our messengers[x] by the evidences[w]; afterwards verily many of them after *tha'leka* in the Earth[w] surely (*are*) prodigals/exceeders.	مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾
33. Verily only requital (*of*) whom[r] they[z] war[70] Allah and His messenger and they[z] endeavor[71] in the Earth[w] corruptingly that *youqattalo* (*they*[z] *be iteratively killed*) or *youssallabo* (*they*[z] *be iteratively crucified*) or their hands[w] and their feet [w] *toqatta'ao* (*be iteratively cut*) from *khelafen*[72] (*opposite-sides*) or (*are to be*) exiled they [z] from the land [w]; *tha'leka(afar-that-it)*[x] (*is*) for them an ignominy in the world [w] and for them in the Hereafter[w] (*is*) a great torment.	إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾
34. Except whom [r] they [z] repented of before that you [z] overpower[over]them so let-know you[z]that Allah(*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾
35. O you who [r] they [z] believed *ettaqo* (*let you*[z] *reverentially guard not to displease*) Allah and *ebtagho*[73] (*let-earnestly quest you*[z]) to Him the *waseelata*[74] (*a unique: rank in*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ

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67 The word "بعث" in "ابعث" carries *several meanings*, such as: *sent, missioned, resurrected, awaken*, and *prompted*!

68 The word "سوؤة" = "*saw'ah*" originally the *pudenda*, but *figuratively* became common to use it for any thing that is bad and ugly imparting "shame" to its doer once it become public! Thus, "سوؤة" came to be known as "*shameful deed*!" See التاج!

69 This "*it*[x]" is for the pronoun "هـ," in the "إنّهُ" *emphasizing* the *fact* or the *truth* of the matter *henceforth*.

70 To war against Allah and His messenger or the Muslims, who *stand* for Allah and His messenger and their prescriptions and proscriptions as stated by the *Share'ah* Law, is to carry out *any activity against their criteria of conduct*.

71 The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى!" and when it is in the sense of "work" then it is made transitive by "الام!" See اللّسان, and الصائر!

72 From "*opposite sides*" for example: the *right hand and the left foot* or *the left hand and the right foot*!

73 The word "إبتغوا" is based on the word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!

74 The "*waseelah*"= "الوسيلة" means any of the various ways of *obeying* Allah and *observing* all His *prohibitions* in order to meet His pleasure. Also, the "*waseela*" is a *unique rank of an abode in Paradise*, according to the true *Hadeeth*, also = *intermediacy*!

Paradise/intermediacy/mean of approach) and *ja'hedo*[75] (*they exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) in His path *la'alla* (*craving currently unavailable deed that, perhaps*) you [b] prosper.	وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ٣٥
36. Verily who[r] unbelieved they [z] if that/truly for them what (*are*) in the Earth[w] together and its[x] like[x] with it[x] to ransom they[z] by it[x] from The *Qeyamatey's*[w] (*Judgment's*) Day[x] torment not *toqobbella*[76] (*would have been clemently-accepted*) from them; and for them (*is*) a painful torment.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ٣٦
37. They [z] want to egress they [z] from The Fire[w] and not they (*are*) surely egressing from it[w] and for them (*is*) a sustainer torment.	يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ٣٧
38. And the he-thief and the she-thief so let-you[z] cut-off their hands [w77] both a requital by what both earned *nakalan* (*punishing-determent*) from Allah, and Allah (*is*) Mighty *Hakeemon*[78] (*infinite hekmah*[79] *Possessor*).	وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٣٨
39. Then whoever [*he*] repented from after his injustice and [*he*] amended then verily Allah relents on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٣٩
40. Have not known [*you*[s]] that Allah for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; [*He*] torments whom[p] [*He*] wills and forgives [*He*] whom[p] [*He*] wills; and Allah (*is*) over everything Omnipotent.	أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٤٠
41. O, you the messenger, let-not sadden you[g] who[r] they[z] mutually vie[80] in the un61 belief of who[r] they[z] said: we believe by their mouths and believed not their hearts; and of whom[r] *hado*[81] (*they who adopted the Jewish "law"/customs/repented*) (*are*) *samma'ona* (*iterative hearers they*[z]) for the untruth	۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ

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[75] The word "*Jahado*"= "**جاهدوا**,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

[76] See footnote 1283 above **تقبّل**= *clemently accepts*!

[77] That is when the *minimum Sherey'ah requirement* is attained, then the "*right*" hand of each, as all Qur'an commentators maintain, based on Ibn Mas'ood's rendering, saying: "the he-thief and the she-thief you cut off their right-hands!" See **الطبري**!

[78] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**احكيم**!"

[79] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[80] That is among them!

[81] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*", that is they say the *Mosaic Law*, instead of *Mosaic religion*!

samma'ona for other people, they[z] came not (*to*) you[g]; they[z] distort the *ka'lem*[x] (*plural of word/sentence*)[x] from after its[x] places they[z] say: *en*(*if*) *oteytom* (*had been accorded/given you*[c]) this[x] then let-take it[x] you[z]; and *en* not *toa'tawho* (*had been accorded/given you*[c] *it*[x]) then *ehtharo*(*let-take-caution you*[z]); and whom[p] Allah wants his essay then never you[g] possess for him of Allah a thing; those whom[r] not wanted Allah to purge their hearts; for them in the world[w] (*is*) an ignominy and for them in the Here-after[w] (*is*) a great torment.	لَمۡ يَأۡتُوكَ ۖ يُحَرِّفُونَ ٱلۡكَلِمَ مِنۢ بَعۡدِ مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنۡ أُوتِيتُمۡ هَٰذَا فَخُذُوهُ وَإِن لَّمۡ تُؤۡتَوۡهُ فَٱحۡذَرُواْ ۚ وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـًٔا ۚ أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡ ۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٌ ۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾
42. *Samma'ona*(*iterative hearers they*[z]) to the untruth *akkalona* (*they*[z] *are iterative eaters*) for the *soh'te* (*forbidden/illegal possession*); so *en* (*if*) they[z] came (*to*) you[g] then let-rule [*you*[s]] among them or let-shun [*you*[s]] *a'n*(*regarding*) them; and *en* (*if*) [*you*[s]] shun them *a'n* then never they[z] harm you[g] a thing; and *en* ruled you[s] then let-rule [*you*[s]] among them by the *qestte*[82] (*rendering absolute justice post removal of injustice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).	سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِ ۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡ ۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـًٔا ۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴿٤٢﴾
43. And how they[z] adjudicate you[g] while they have the Torah[w] in it[w] (*is*) Allah's Rule; afterwards they[z] divert from after *tha'leka*(*afar-that-it*)[x]; and not those (*are*) surely the believers.	وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ ذَٰلِكَ ۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ﴿٤٣﴾
44. Verily We descended the Torah[w] in it[w] a divine-aright-guidance[x] and an illumination[x] rule by it[w] the prophets who[r] *aslamo* (*they had submitted to Allah's Criteria*) for whom[r] *hado*[83] (*they who had adopted the Jewish "law"/custom/repented*) and the *rabbaneyyouna* (*Lordly clerics/chiefs of the clerics*) and the *ahbara* (*erudite clerics*) by what *istohfedho*[84] (*they*[z] *had been sought to keep-up*) Allah's book[x] and they[z] were on it[x] witnessers-/testifiers; so let-not *takhshaw* (*reverently-fear you*[z]) the mankind and *ekhshaw'ne*[85] (*let-reverently-fear you*[z] [*Me*]); and let-not purchase you[z] by My *Aya'te*[w] (*messages*) little price; and whoever[*he*] not ruled by what Allah descended then those they (*are*) the unbelievers.	إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞ ۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَ ۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗا ۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ ﴿٤٤﴾
45. And We wrote on them in it[w]: that the self[w] (*is*) by the self[w] and the eye[w] (*is*) by the eye[w] and the nose (*is*) by the nose and the ear (*is*) by the ear and the tooth (*is*) by the tooth and the wounds (*are*) *qessasson* (*lawful-retribution-*	وَكَتَبۡنَا عَلَيۡهِمۡ فِيهَآ أَنَّ ٱلنَّفۡسَ بِٱلنَّفۡسِ وَٱلۡعَيۡنَ بِٱلۡعَيۡنِ وَٱلۡأَنفَ بِٱلۡأَنفِ وَٱلۡأُذُنَ بِٱلۡأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلۡجُرُوحَ قِصَاصٞ ۚ فَمَن تَصَدَّقَ بِهِۦ

[82] The word "القسط" is *not* just "*justice*" = "العدل." So, "القسط" is *rendering absolute-justice post removal of injustice*!

[83] See footnote 1263 above regarding "*hado*!"

[84] The word "استحفِظُوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[85] The letter "نْ" in "فاخشون," by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فاخشون" is *omitted*, for "التخفيف," = "alleviation, lightening!" See إعراب القرآن، لمحمود صافي

/ *retaliation*); so whoever *tassaddaqa* (*he gave up his right as a charity*) by it[x] then it[x] (*is*) an expiation[w] for him; and whoever [*he*] ruled not by what Allah descended then they (*are*) the *dha’lemoona*[86] (*injustice-doers*).	فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾
46. And We supervened on their traces/footsteps by *Esa* (*Jesus*) *Mariama’s* (*Mary’s*) son *musaddeqan*[87] (*accepter as credible*) for what (*is*) before his hands[w88] of the Torah[w] and *aa’taynaho* (*We accorded him*) the Euangelion[x89] in it[x] a divine-guidance[x] and an illumination[x] and *musaddeqan* for what (*was*) before its[x] hands[w] of the Torah[w] and a divine-guidance[x] and an exhortation[w90] for the *mutta-qeena* (*reverential-guarders-against-Allah’s-displeasure*).	وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾
47. And let-rule the Euangelion’s[x91] folks by what Allah descended in it[x]; and whoever [*he*] ruled not by what Allah descended then those they (*are*) the *fa’seeqoona*[92] (*rebels vis-à-vis Allah's command*).	وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾
48. And We descended to you[g] The Book[x] by the right[x] *musaddeqan*[x93] (*accepter as credible*) for what (*came*) between its[x] both hands[w] of the book[x] and dominator over it[x]; so let-rule [*you*[s]] among them by what Allah descended and let-not *tattabe’a* (*closely-follow* [*you*[s]]) their *ahwa*[94] (*tendentious likings*) *amma* (*regarding*) what came (*to*) you[g] of the right; for each We made a *sher’a’tan* *precept/ordinance*) and a *menhajan* (*procedure/program*); and if Allah willed surely (*He would have*) made you[z] one[w] *Ummatan*[w] (*community*)[w]; [and] but for essaying you[b] [*He*] in what [*He*] accorded you[b]; so *istabeq*[95] (*let-affirmably-vie*) you[z] (*for*) the *khayra’te* (*desirable-traits of worthiness and goodness*); to Allah (*is*) your[n] return together; then *younabbe’o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were in it[x] differing.	وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

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[86] The “**ظالمون**” = “the injustice-doer,” as “**الظلم**” = “injustice!” See footnote 148 below!

[87] The word “*musaddeqan*” is more than an “*affirmer*,” as “*affirmer* is *directly* for *affirmation* or *confirmation*!

[88] The phrase “*before his hands*” is another of the Arabic *tongue* expressions meaning *before it*!

[89] The early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel*." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*." Thus, after the *Torah* was defiled post *Mosa’s* (*Moses*’) death, through *deletions*, *additions* and *other alterations*, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation!”

[90] The word “**موعظة**,” rooted in “**وعظ**” = “*exhorted*” or “*admonished*,” could mean: *exhortation* or *admonition*!

[91] See footnote 89 above regarding “*Euangelion*!”

[92] See the *Lexicon* attached to this *Translation* for this important word *fa’seqoon* and its *grammatical* inflections!

[93] See footnote 1309 above regarding *musaddeqan*!

[94] The word “**هوى**,” translated as “(*tendentious*) liking,” which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* “**هوى**” *agrees with what I came with*, i.e. the *Qur’an* and *Hadeeth*.

[95] It must be pointed out here that the vying is *not* (a) “*to*” or (b) “*for*;” as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to seek vying, or more correctly put, *affirmably vie*, for *higher-ranking* position or achievements! See the *Lexicon* attached to this *Translation* for the effect of the “**س**” when affixed to a verb!

49. And that let-rule [you[s]] among them by what Allah descended and let-not *tattabe'a* (*closely-followed* [*you*[s]]) their *ahwa* (*tendentious likings*); and *ehther* (*let-caution* [*you*[s]] *towards*) them that they [z] essay you [g] *a'n* (*regarding*) some (*of*) what Allah descended to you[g]; so *en* (*if*) they[z] diverted then let-know [*you*[s]] verily only Allah wants to betide them by some (*of*) their offenses; and verily much of the mankind surely (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).	وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾
50. Do then rule (*of*) the *jaheleyyatey*[w96] (*acting ignorantly/ incorrectly/ by rule of pre-Islamic era*) [w] *yabghona* (*earnestly-quest they*[z]); and who[a] (*is*) *ahsa'no*[97] (*perfecter and beautifuler*) than Allah's rule for a people *youqenoona* (*believing with certitude*).	أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾
51. O you who[r] believed they[z]: let-not *tattakhetho*[98] (*you*[z] *take and presume*) the Jews and the *Nassara* (*Christians*) *aw'leyaa*[99] (*guardians/ allies*); some of them (*are*) *aw'leyao* (=*aw'leyaa*) (*of*) some; and whoever *yatawallahum*[100] ([*he*]: *takes them aw'leyao*) of you[b] then surely he (*is*) of them; verily Allah divinely-guides not the people the *dha'lemeena*[101] (*injustice-doers*).	۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾
52. So [*you*[s]] see whom[r] (*are*) in their hearts (*is*) an illness[102] mutually vying[103] in them they [z] say: *nakhsha* ([*we*] *reverently-fear*) to betide us a *da'eraton*[w] (*evil-turn/ defeat/ turn of misfortune*) [w]; so *asa* (*craving a deed beyond one's means/ may*) that Allah *ya'atee* (*hastens the coming*) by the opening [x104] (*overwhelming victory*) or a command from Him then they [z] become over what they [z] concealed in their selves[w] regretters.	فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿٥٢﴾
53. And say who[r] they[z] believed: are these who [r] *aqsamo* (*they* [z] *oathed*) by Allah *jahda* (*strongest/ ultimate*) their *ayma'ne* (*oaths*) verily they[z] (*are*) assuredly with you[b]; miscarried[w] their works[x] so they [z] became losers.	وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾
54. O you who [r] they [z] believed whoever *yartadda* ([*he*] *renegades/ reneges*) of you[b] *a'n* (*regarding*) his religion then Allah will *ya'atee* (*hasten the coming*) by a people (*that*) He loves them and they[z] love Him *athellaton*[105] (*they*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ

[96] The word "جاهلية"="*jahileyyatey*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*!

[97] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[98] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأَتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[99] The word "أولياء" could also mean, among them: *protector, friend*!

[100] That is take-their-clientage!

[101] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

[102] The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

[103] That is *taking and making them allies*! The pronoun "*them*" refers to *those* mentioned in the previous *Ayah*!

[104] The word "فتح" means "*overwhelming* victory, i.e. *victory, besting and rule*" see الراغب!

[105] The word "*athellaton*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*!

who are humbled and subdued vis-à-vis) on the believers (*but they are*) lords[106] (*vis-à-vis*) on the unbelievers; *youjahidona*[107] (*they exert their utmost mental, physical and possessional efforts fighting/striving*) in Allah's path and they [z] fear not a blamer's blame; *tha'leka (afar-that-it)*[x] (*is*) Allah's munificence[x] *youa'tehe* ([*He*] *accords/gives* it[x]) to whom[p] [*He*] wills and Allah (*is*) *Wa'seon*[108] (*Surrounder and encompassing all things*) Omniscient.	يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾
55. Verily only your[n] *Wa'leyyo*[109] (*Guardian/Ally*) (*is*) Allah and His messenger and who [r] they [z] believed who [r] *youqeymona*[110] (*they*[z] *uphold/sustain the prescribed obligations of*) the Prayer [w] and *youa'tona* (*accord/fulfill they* [z]) the *Zakata*[w111] (*prescribed percentage of personal possessions*) [w] while[112] they (*are*) *ra'keoona* (*they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer*).	إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ ﴿٥٥﴾
56. And whoever *yatawalla* ([*he*] *takes for: guardian/ally/-friend*) Allah and His messenger and whom[r] they [z] believed then truly Allah's party they (*are*) the overcomeers.	وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ ﴿٥٦﴾
57. O you who [r] they [z] believed let not *tattakhethto*[113] (*take and presume you*[z]) whom[r] *ittakhathto*[114] (*they who took and presumed*) your[n] religion jestingly and playfully of whom[r] *oto* (*had been accorded/given they*[z]) the book of before you [b] and the unbelievers *aw'leyaa*[115] (*guardian-/ally*); and *ettaqo* (*let reverentially guard you* [z] *not to displease*) Allah *en* (*if*) you[c] were believers.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ﴿٥٧﴾
58. And if you[c] called to the Prayer[w] *ittakhathoha*[116] (*they took and made it* [w]) jestingly and playfully; *tha'leka (afar-that-it)* [x] ((*is*) because surely they (*are*) people	وَإِذَا نَادَيۡتُمۡ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوٗا وَلَعِبٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا

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106 The word "أعزّاء," translated as "*lords*!" The word "lord" has many meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "*one having power and authority over others*!"

107 The word "*youjahidona*"= "يجاهدون,"= they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

108 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

109 The word "ولي" in "وليكم" lends itself to so many meanings, among them: *guardian, protector, friend, ally*!

110 The word "يقيمُونَ" is rooted in "أقامَ" =upheld! *linguistically* "أأقام" means:
" أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا" .
So, "يقيمُونَ" means they: (1) *Uphold the prescribed obligations* the Prayer! (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it[w]!

111 See the *Lexicon* attached to this *Translation* for what exactly az-*Zakah* is and its *implications*!

112 It is said that *Emam* Ali, "*karrama* (*bounteously gave him and ennobled his face*)" gave his *Zakah* (charity) *while praying*!

113 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

114 Ibid!

115 The word "أولياء" could also mean, among them: *protector, friend*!

116 Ibid!

(*who*) reason not.	يَعْقِلُونَ ﴿٥٨﴾
59. Let-say [*you*[s]]: O, you the book's folks do you[z] resent[117] [of] us except that we believed by Allah and what (*had been*) descended to us and what (*had been*) descended of before; and surely most of you[z] (*are*) *fa'seeqoona*[118](*rebels vis-à-vis Allah's command*).	قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿٥٩﴾
60. Let-say [*you*[s]]: shall *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by an eviler than *tha'leka (afar-that-it)*[x] a reward[w119] *enda* (*by munificence of/by Rule of*) Allah; whom[p] cursed him Allah and [*He*] ired on him and [*He*] made of them the apes and the pigs and (*who*) [*they*] worshipped[120] the *Ttaghoota* ("*devil*"/"*tyrant*"/*rule of an irreligious man-made system*); those (*are*) eviler place and *adhallo*[121] (*more astray*) *a'n*(*regarding*) the path's center/intent.	قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾
61. And if they[z] came (*to*) you[b] said they[z]: we believed, and *qad* (*already and affirmatively*) they[z] entered by the unbelief[x] and they *qad* exited they[z] by it[x]; and Allah (*is*) knowinger by what they[z] were concealing.	وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾
62. And [*you*[s]] see many of them mutually vying they[z] in the sin and the aggression and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); surely wretched what they[z] were working.	وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾
63. *Lawla* (*why do not*) forbid them the *rabbaneyyouna* (*Lordly clerics/chiefs of the clerics*) and the *ahbaro* (*erudite clerics*) *a'n*(*regarding*) their saying the sin and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); verily wretched what were *yassna'ao*[122] (*carefully crafting*) they[z].	لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾
64. And said[w] the Jews Allah's hand[w123] (*is*) *maghlolaton*[w] (*manacled/restricted*)[w]; *ghullat* (*had been manacled-she*[y] *restricted-she*[y]) their hands[w] and (*had been*) cursed they[z] by what they[z] said; rather His both hands[w] (*are*) *Mubsottata'ne*[w] (*Both Spenders/Outstretchers*)[w;124] [*He*] spends how [*He*] wills; and surely assuredly[125] increases many of them what (*had been*) descended to you[g] from your[t] Lord excessiveness and unbelief; and We cast among them the animosity[w] and the *bagh'dha* (*intense-*	وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ

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[117] The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See الراغب and اللسان!

[118] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

[119] The word "مثوبة" is like "ثواب," according to *Qur'an commentators and most linguists*!

[120] The word "عَبَد"="*worshipped*" here in the sense of obeyed or followed the "*Taghoot's*" dicta!

[121] The word "أضل"="*adhall*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent!

[122] The word "يصنعون" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to *approach perfection* in making of (*anything*) or upbringing of any human or animal!

[123] Some maintain that the "hands" are *symbols* of divine Might or Power!

[124] Qur'an commentators are *not* clear as to *exact* meaning of "يداه مبسوطتان" and so for lack of better words rendered as: "His both hands (*are*) both outstretchers)!" As The Qur'an mentions: *His Hands*, *His both Hands*, *His Hand*, in various *Ayat*!

[125] The "ل" in "ليزيدن" is a *juratory* "ل"="ل القسم" *amounting* to="التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*"

hatred)[w] to The *Qeyamatey's*[w] (*Judgment's*) Day[x]; every-when they[z] kindled a fire[w] for the war extinguished it[w] Allah; and endeavor they[z] in the land[w] corruption and Allah loves not the corrupters.	ٱلْقِيَٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾
65. And had that the book's folks believed they[z] and *ettaqaw* (*they reverentially guarded not to displease Allah*) surely (*would have*) expiated We *a'n* (*regarding*) them their *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and surely admitted them We paradises[w]/gardens[w] (*of*) the *naeeme* (*permanent mental and physical delights in Paradise's highest chambers*).	وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾
66. And had that *aqamo*[126] (*they*[z] *stood/sustained the prescribed obligations of*) the Torah[w] and the Euangelion[x127] and what (*had been*) descended to them from their Lord surely (*would have*) eaten they[z] from above them and from below their feet[w];[128] of them *ummaton*[w] (*party/community*)[w] *muqtasedaton*[129] (*that which it is moderate all around*) and many of them fouled what they[z] work.	وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾
67. O, you[s] the messenger: let-communicate [*you*[s]] what (*had been*) descended to you[g] from your[t] Lord; and *en* (*if*) did not [*you*[s]], then not communicated you[g] His message; and Allah safeguards you[g] from the mankind; verily Allah divinely-guides not the people, the unbelievers.	۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾
68. Let-say [*you*[s]]: O, you the book's folks not you[c] (*are*) on a thing until *toqeymo* (*you*[z] *uphold/sustain*) the Torah[w] and the Euangelion[x] and what (*had been*) descended to you[b] from your[n] Lord; and surely assuredly[130] increases many of them what (*had been*) descended to you[g] from your[t] Lord excessiveness and unbelief; so let-not [*you*[s]] grieve over the people the unbelievers.	قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾
69. Verily who[r] they[z] believed and who[r] *hado*[131] (*they who adopted the Jewish "law"/customs/repented*) and the *ssa'beoona*[132] (*followers of Noah/leavers of their people's religion*) and the *Nassara* (*Christians*) whoever [*he*] believed by Allah and The Day The Last and [*he*] worked righteously	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا

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[126] "أقام" = upped/sustained/maintained!

[127] See footnote 89 above regarding *Euangelion*!

[128] The great Qur'anic expression "*eat they from above them and from below their feet*" means Allah would have *blessed* and *augmented* their possessions and provisions, be it from the Heavens or the Earth.

[129] The word "*muqtasedah*" meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace! Or they who said the proper say regarding Jesus and Mohammad on both the peace! Or may be the *hypocrites* but *not jesters or scoffers*! See القرطبي!

[130] The "ل" in "ليزيدن" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* here by "*assuredly*"

[131] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

[132] This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

then no fear (*is*) on them and not sadden they[z].	فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٩
70. *Laqad* (*verily, already and affirmatively*) We took *meethaqa*[x][133] (*ratified-covenant*)[x] (*of*) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tahwa* (*tendentiously like*) their selves[w] a team of them they[z] denied and a team they[z] kill.	لَقَدۡ أَخَذۡنَا مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ وَأَرۡسَلۡنَآ إِلَيۡهِمۡ رُسُلٗاۖ كُلَّمَا جَآءَهُمۡ رَسُولُۢ بِمَا لَا تَهۡوَىٰٓ أَنفُسُهُمۡ فَرِيقٗا كَذَّبُواْ وَفَرِيقٗا يَقۡتُلُونَ ٧٠
71. And they[z] reckoned that not (*there*) is an essay so they[z] blinded (*their selves*) and they[z] deafened[134] (*their selves*); afterwards relented on them Allah; afterwards they[z] blinded (*their selves*) and they[z] deafened (*their selves*) many of them and Allah (*is*) *Basseeron* (*keen: Seer-/comprehensive Knower of the facts and their ultimate consequences*) by what they[z] work.	وَحَسِبُوٓاْ أَلَّا تَكُونَ فِتۡنَةٞ فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ ٱللَّهُ عَلَيۡهِمۡ ثُمَّ عَمُواْ وَصَمُّواْ كَثِيرٞ مِّنۡهُمۡۚ وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ ٧١
72. *Laqad* (*verily, already and affirmatively*) unbelieved who[r] said they[z]: that Allah (*is*) he the Messiah *Mariams's* (*Mary's*) son; while the Messiah said: O, Israel's sons: let-you[z] worship Allah my Lord and your[n] Lord; verily it[x] (*the fact*[w]/*truth*[x]) (*is*) whoever [*he*] partners (*deities*) by Allah then *qad* (*verily and affirmatively*) prohibited Allah on him the Paradise[w] and his abode-/lodging (*is*) The Fire[w] and not for the *dha'lemeena*[135] (*injustice-doers*) of succorers.	لَقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۖ وَقَالَ ٱلۡمَسِيحُ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢
73. *Laqad* (*verily, already and affirmatively*) unbelieved who[r] said they[z]: that Allah (*is*) a third (*of*) three; while not of an *elahon* (*a deity*) except *elahon* (*a deity*) One; and *en* (*if*) not ceased they[z] *amma* (*regarding*) what they[z] say surely (*shall*) assuredly touches/betides[136] whom[r] they[z] unbelieved of them a painful torment.	لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖۘ وَمَا مِنۡ إِلَٰهٍ إِلَّآ إِلَٰهٞ وَٰحِدٞۚ وَإِن لَّمۡ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٌ ٧٣
74. Do then not repent they[z] to Allah and *yastaghferonaho*[137] (*seek forgiveness they*[z] *from Him*); and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسۡتَغۡفِرُونَهُۥۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٤
75. Not the Messiah, *Mariama's* (*Mary's*) son, except a messenger *qad* (*already and affirmatively*) ceded[w] before him the messengers and his mother (*is*) a *sseddiqaton*[w][138] (*indeed steadfast affirmer and practicer of the truth*)[w] both were [both] eating the *tta'aamo*[x] (*wheat/edibles-/food-grains*)[x][139]; let-look [*you*[s]] how [*We*] manifest for them	مَّا ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٞۖ كَانَا يَأۡكُلَانِ ٱلطَّعَامَۗ ٱنظُرۡ

[133] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*!

[134] In Arabic both words "عموا" and "صموا" are *intransitive* verbs! In English "*blinded*" and "*deafened*" are *both transitive* verbs! Therefore, the word "*themselves*" *was used in an attempt to solve this problem*!

[135] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

[136] See footnote 1314 regarding the juratory article="ل القسم,"above only here with respect to "اليمسّن!"

[137] The word "يستغفرون" in "يستغفرونه" = "يطلبون غفرانه" = "[*they*] *seek His forgiveness*!" In English there is *no seemly way* to say: "يستغفرونه" *per se*! So I settled for saying: "[*they*] *seek His forgiveness*!"

[138] The word "*seddiqah*"= "صديقة" is the feminine of "*seddiq*"= "صديق," meaning that person who *readily believes* or who is *indeed stedfast affirmers and practicer of the truth*. The "*seddiq*"= "صديق," is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.

[139] The obvious *implications* are the facts that both have *needs* to *eat* and therefore *needs* to *excrete*! Thus how could they be "deities" if they have such needs and other needs?

the *Aya'te*[w] (*proofs*); after-wards let-look [*you*[s]] where-from[140] *yo'afakona*[141] (*they* [z] *are: off-right dissuaded/-dissuaded speciously*).	كَيۡفَ نُبَيِّنُ لَهُمُ ٱلۡأٓيَٰتِ ثُمَّ ٱنظُرۡ أَنَّىٰ يُؤۡفَكُونَ ٧٥
76. Let-say [*you* [s]]: do you [z] worship of a lesser than Allah what neither possesses for you [b] a harm and nor a benefit; and Allah He (*is*) The *Sa'meeo*[142] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.	قُلۡ أَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا نَفۡعٗاۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٧٦
77.Let-say [*you*[s]]: O, you the book's folks let-not exceed you[z] in your[n] religion other than the right and let-not *tatta'be'o* (*closely-follow you*[z]) *ahwa* (*tendentious likings*) a people *qad* (*already and affirmatively*) strayed they[z] of before and they [z] misled many *a'n* (*regarding*) the path's center/intent.	قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ غَيۡرَ ٱلۡحَقِّ وَلَا تَتَّبِعُوٓاْ أَهۡوَآءَ قَوۡمٖ قَدۡ ضَلُّواْ مِن قَبۡلُ وَأَضَلُّواْ كَثِيرٗا وَضَلُّواْ عَن سَوَآءِ ٱلسَّبِيلِ ٧٧
78. (*Had been*) cursed whom [r] unbelieved they [z] of Israel's sons on/over tongue (*of*) *Dawooda* (*David*) and *Esa* (*Jesus*) *Mariama's* (*Mary's*) son; *tha'leka* (*afar-that-it*)[x] (*is*) by what they[z] disobeyed and they[z] were aggressing.	لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ ٧٨
79. They[z] were not mutually forbidding *a'n* (*regarding*) a *munka'ren*[x143] (*rationally objectionable, Sharey'ah prohibited say/deed*)[x] they[z] did it[x]; verily wretched what they[z] were doing.	كَانُواْ لَا يَتَنَاهَوۡنَ عَن مُّنكَرٖ فَعَلُوهُۚ لَبِئۡسَ مَا كَانُواْ يَفۡعَلُونَ ٧٩
80. [*You*[s]] see many of them *yatawallawna* (*they*[z]*: take for guardian/ally/friend*) whom[r] unbelieved they[z]; verily wretched what advanced [w] for them their selves [w] that discontented Allah on them and in the torment they (*are*) immortals.	تَرَىٰ كَثِيرٗا مِّنۡهُمۡ يَتَوَلَّوۡنَ ٱلَّذِينَ كَفَرُواْۚ لَبِئۡسَ مَا قَدَّمَتۡ لَهُمۡ أَنفُسُهُمۡ أَن سَخِطَ ٱللَّهُ عَلَيۡهِمۡ وَفِي ٱلۡعَذَابِ هُمۡ خَٰلِدُونَ ٨٠
81. And had [were] they[z] believing by Allah and the Prophet and what (*had been*) descended to him not *ittakhatho*[144] (*they*[z] *took and presumed*) them[145] *aw'leyaa*[146] (*guardian/ally*); [and] but many of them (*are*) *fa'see-qoona*[147] (*rebels vis-à-vis Allah's command*).	وَلَوۡ كَانُواْ يُؤۡمِنُونَ بِٱللَّهِ وَٱلنَّبِيِّ وَمَآ أُنزِلَ إِلَيۡهِ مَا ٱتَّخَذُوهُمۡ أَوۡلِيَآءَ وَلَٰكِنَّ كَثِيرٗا مِّنۡهُمۡ فَٰسِقُونَ ٨١
82. Assuredly[148] surely [*you*[s]] find hardest (*of*) the man-kind's animosity[w] for whom[r] they[z] believed (*are*) the Jews and who[r] they[z] partnered (*deities with Allah*); and surely assuredly[149] [*you*[s]] find closer (*in*) affection	۞لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةٗ لِّلَّذِينَ ءَامَنُواْ ٱلۡيَهُودَ وَٱلَّذِينَ أَشۡرَكُواْۖ وَلَتَجِدَنَّ أَقۡرَبَهُم مَّوَدَّةٗ لِّلَّذِينَ

140 The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!
141 The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right*, *they get persuaded by specious concoction*!
142 See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع!"
143 See the *Lexicon* attached to this *Translation* for an elaboration on this rather important word, *faseqoon*!
144 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!
145 This "*them*" refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.
146 The word "أولياء" could also mean, among them: *protector, friend*!
147 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*!
148 The "ل" in "لتجدنّ" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*!"
149 Ibid!

for whom [r] they [z] believed (*are*) who [r] said they [z]: verily we (*are*) *Nassara*[150] (*Christians*) *tha'leka* (*that-afar-it/that*) because surely of them (*are*) priests and monks and surely they (*are*) not *yestakberoona*[151] (*they[z] affirm their prideful haughtiness*).	ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾
83. And if heard they[z] what (*had been*) descended to the messenger [*you*[s]] see their eyes over-flowing [of] the tears of what they[z] knew of the right; they[z] say: O, our Lord we believed so let-write us [*You*[s]] with the *sha'heedeena* (*iterative witnessers/testifiers*).	وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾
84. And what (*is*) for us not believe [*we*] by Allah and what came (*to*) us of the right; and [*we*] crave to admit us our Lord with the people the *ssa'leheena* (*righteous-people*).	وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾
85. So rewarded them Allah by what they [z] said paradises[w]/gardens[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it[w] and *tha'leka* (*afar-that-it*)[x] (*is*) the benefactors' requital.	فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾
86. And who[r] unbelieved they[z] and they[z] denied by Our *Aya'te*[w] (*messages/signs/proofs*) those (*are*) the *Jaheeme's*[152] (*intensely-blazing Fire*[w]) companions.	وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٨٦﴾
87. O you who[r] they[z] believed: let-not illegitimize you[z] what goodies[w153] Allah legitimized for you[b] and let-not transgress you [z]; verily Allah loves not the transgressors.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾
88. And let-eat you [z] of what provided you [b] Allah goodly legitimate and *ettaqo* (*let reverentially guard you[z] not to displease*) Allah Who you[f] (*are*) by Him believers.	وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾
89. Not *youaa'khethokum*[154] ([*He*] *retributively-punishes you*[b]) Allah by the frivolity in *ayma'nekum* (*your*[n] *oaths*) [and]but *youaa'khethokum* [*He*] by what *aqqatom* (*you*[c] *iteratively tied*) the *ayma'ne* (*oaths*)[x]; so its[x] expiation (*is*) *ett'aamo* (*giving to: ingest/feed*) ten poor[155] of *awsatte* (*middle-most*) (*of*) what *tott'emona* (*you*[z] *give to:*	لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ

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150 In the *New Testament* (Matthew 2:23) speaks of *Nazarene*, and other NT "Gospels" also speak of *Nazarenes*, which are *different* from *Nazirite As the Nazirites* are referred to in the OT, e.g. (Judg.13:7), and are the followers of *"Yahweh!"* Thus, the Nazarenes are the true followers of Jesus! And Jesus did not come to establish a new religion, according various statements by Jesus in the New Testament, such as: "Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill." (Matthew 5:17)! Because Jesus is sent *only* to "lost sheep of the House of Israel," as (Matthew 15:24) says: "I am not sent but unto the lost sheep of the House of Israel." And "Christians" came to be called "Christians" only around the 2nd half of the 1st Century in Antioch, according to (Acts 11:2), which says: "were called Christians first in Antioch!"

151 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

152 The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*! See **الراغب**!

153 The word "**طيبات**" = "goodies" = "goodies,[w]" = a *feminine gender* means any thing *delectable and legitimate*!

154 The word "**يؤآخذ**" in "**يؤآخذ هم**" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*! See **اللسان**! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (i.e. *the Earth*) of a she-moving-creature" (*S*16:61) is a positive proof of this fact, i.e. that "**أخذ**" is *retributively-punished*!

155 For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

ingest/feed) your[n] families[w] or clothe them or freeing a neck[w] (*e.g. a slaved person*); then whoever [*he*] found not[156] then fasting three days; *tha'leka (afar-that-it)*[x] (*is*) expiation[w] (*for*) your[n] *ayma'nekum* (*oaths*) if *halaftom* (*you*[c] *swore*); and let-keep-up[157] you[z] *ayma'nekum* (*your*[n] *oaths*); like *tha'leka* manifests Allah for you[b] His *Aya'te*[w] (*messages of commands and forbiddance*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you[z].	أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ أَيَّامٖۚ ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ إِذَا حَلَفۡتُمۡۚ وَٱحۡفَظُوٓاْ أَيۡمَٰنَكُمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ٨٩
90. O you who[r] they[z] believed verily only the *khamro* (*any intoxicating drink*) and the *mysero* (*game of chance*) and the stone-alters and the divining arrows (*all are*) *rejson*[x] (*filth/anathema*)[x] of the Satan's work[x] so let-avoid [it[x]][158] you[z] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ٩٠
91. Verily only wants the Satan to cast among you[b] the animosity[w] and the *bagh'dha* (*intense-hatred*)[w] in the *khamre* (*any intoxicating drink*) and the *mysere* (*game of chance*) and to[159] [*he*] repel you[b] *a'n* (*regarding*) Allah's *Thekre* (*Qur'an/invocation/mention*) and *a'n* the Prayer[w]; so are you[b] desisting/ceasing.	إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ ٩١
92. And let-obey you[z] Allah and let-obey you[z] the messenger and *ehtharo* (*let-take-caution you*[z]); so *en* (*if*) you[c] diverted then let-know you[z] that only on Our messenger (*is*) the announcement the manifesterer.	وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَٱحۡذَرُواْۚ فَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٩٢
93. Not on whom[r] they[z] believed and they[z] worked the righteous-works[w] (*is*) a *jonahon*[160] (*sin*) in what *tta'emo* (*ingested they*[z]) if when[o161] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) and they[z] believed and they[z] worked the righteous-works[w]; afterwards *ettaqaw* and they[z] believed afterwards *ettaqaw* and *ahasano* (*they*[z] *rendered: meritorious-deeds/says*); and Allah loves the benefactors.	لَيۡسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٞ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحۡسَنُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ٩٣
94. O you who[r] they[z] believed surely assuredly[162] essays you[b] Allah by a thing[x] of the game[x] attain it[x] your[n] hands[w] and your[n] spears to know Allah whom[p] [*he*] fears/knows[163] Him by the invisible; so whoever [*he*] transgresses after *tha'leka (afar-that-it)*[x] then for him (*is*) a painful torment.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّهُ بِشَيۡءٖ مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ أَيۡدِيكُمۡ وَرِمَاحُكُمۡ لِيَعۡلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلۡغَيۡبِۚ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ٩٤

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156 That is who found not the *wherewithal*!

157 The word "احفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts it: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" *(Emphasis is added)*!

158 The text in this *Ayah* says: "avoid it,[x]" and not "avoid them!" Hence the "it[x]" is bracketed by the square bracket, [it[x]]! This is perhaps, and Allah knows best, that to *emphasize* the *individual* avoidance of *each*, as *each* is a *major offense/sin* deserving a particular and individual effort to avoid it[x]!

159 The reason for this "to," here is because of the "*fat'ha*" on "يصدَّكم" i.e. أن يوقعَ و أن يصدّ!

160 See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!

161 See the *Lexicon* attached to this *Translation* regarding, "إما المصدرية!"

162 The "ل" in "ليبلونكم" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* by "*assuredly*"!

163 *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

95. O you who[r] they[z] believed let-not kill you[z] the game[x] while you[f] (*are*) *hurumon* (*consecrated and garmented for Hajj or Umrah*); and whoever [*he*] killed it[x] of you[b] intentionally then a requital (*is*) like what [*he*] killed of the *ne'amee*[164] (*camels/cows/and sheep*), rules by it[x] twain justice-possessors of you[b] a *hadyan* (*sacrificial offering*) reaching the *Ka'aba'te* or an expiation (*by*) *tta'aamo*[x] (*giving*: *wheat/edible/food-grains*)[x] poor[165] or *adlo* (*coequal/equivalent to/of*) *tha'leka* (*he-that-afar-it/that*) fasting to taste [*he*] his matter's *wabala* (*burdensome ill-result*); Allah pardoned *a'n* (*regarding*) what antedated; and whoever [*he*] reverted so Allah avenges from him; and Allah (*is*) Mighty revenge possessor.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ عَفَا ٱللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾
96. (*Had been*) legitimized for you[b] the sea game[x] and its[x] *tta'aamo*[x] (*wheat/edible/food-grains*)[x] a *mata'an*[166] (*resource for a transitory worldly delight*) for you[b] and the travelers; and (*had been*) illegitimized on you[b] the [desert][167] (*land*) hunting while bided (*observing time/place of being*) you[c] *huruman* (*consecrated and garmented for Hajj or Umrah*); And *ettaqo* (*let reverentially guard you[z] not to displease*) Allah Whom to Him (*shall be*) thronged you[z].	أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾
97. Made Allah the *Ka'aba'ta* The House The Sacred; *Qeyaman* (*sustainer as*: *a sacred establishment, an asylum, a conspicuous symbol of religion*) for the mankind; and the Sacred [the] Month and the *hadya* (*sacrificial animals*) and the *gala'eda*[w] (*collar-garlanded sacrificial animals*)[w168] *tha'leka* (*afar-that-it*)[x] (*is*) to know you[z] that Allah knows what (*are*) in the Heavens[w] and [what (*are*) in] the Earth[w]; and that Allah by everything (*is*) Omniscient.	۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾
98. Let-know you[z] that Allah (*is*) severe (*in*) the punishment and that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾
99. Not on the messenger except the announcement (*of Our message*) and Allah knows what you[z] disclose/-flash and what you[z] conceal.	مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾
100. Let-say [*you*[s]]: levels/evens not the *khabeetho* (*wicked/ill-natured*) and the good albeit marveled you[g] the *khabeethe's* multitude; so *ettaqo* (*let reverentially guard you[z] not to displease*) Allah O, the *albab's* (*the hearts-intellects staff*) possessors[169] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper you[z].	قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

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164 See the *Lexicon* attached to this *Translation* for full meaning of "*na'am*."

165 For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

166. The word "**متاع**"="*mata'an*" is rooted in the word "**متَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

167 The word "**البَرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "**البَر**" *figuratively* speaking could stand for "land!" See **اللسان**!

168 See the *Lexicon* attached to this *Translation* for this word, "*gala'ed*!"

169 See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's* possessors!

101. O you who[r] they[z] believed let-not ask you[z] *a'n* (*regarding*) things[w] *en* (*if*) (*to be*) disclosed/flashed for you[b] [*it*[w]][170] displeases you[b] and *en* you[z] ask *a'n* it[w] while The Qur'an (*is being*) repetitively descended [*it*[w]] (*shall be*) disclosed/flashed for you[b] spared[171] Allah regarding it[w]; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) Forbearer.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾
102. *Qad* (*already and affirmatively*) asked it[w] a people of before you[b] afterwards they[z] became by it[w] unbelievers-/rejecters.	قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُواْ بِهَا كَـٰفِرِينَ ﴿١٠٢﴾
103. Not made Allah of a *baheyara'ten*[172] (*see footnote below*) nor a *sa'iba'ten* (*see footnote below*) nor *wassila'ten* (*see footnote below*) nor *ha'men* (*see footnote below*) [and] but whom[r] unbelieved they[z] *yaftarona* (*they[z] craft a lie for fraudulent end*) on Allah the lie and most of them not reason they[z].	مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَـٰكِنَّ ٱلَّذِينَ كَفَرُواْ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾
104. And if (*had been*) said for them: let-come you[z] to what Allah descended and to the messenger said they[z]: our sufficiency[173] (*is*) what we found on [it[x]] our fathers; is while albeit[174] their fathers [were] not knowing a thing and nor *yahtadoona* (*who find and accept the divine-guidance they*).	وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُواْ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

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[170] The *hidden* pronoun here "*it*," in "تسؤكم," refers to "*the things*!"

[171] Here the word "عفا" meaning "*pardoned*" or more aptly here " '*spared*' Allah off it," that is He left it *unidentified*, because if He were to identify such things that *would* or *might* distress you! See الطبري!

[172] The words: "*Baheyrah*"= "بحيرة," "*Saibah*"= "سائبة," "*Wasilah*"= "وصيلة," and "*Hamm*"= "حام" all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows:

A. The تفسير books give various details regarding *variations in the exact criterion for each* category of camels, but generally: The "*Baheyrah*"= "بحيرة" is the *she-camel*, *daughter* of "*Saibah*!" And the "*Saibah*" is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female* births *not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the "*Baheyrah*!" When it dies its meat is considered "*lawful*" for the *men* but *not* for the *women*! Hence, the *Qur'an forbade that* by this *Ayah*.

B. The "*wasilah*"= "وصيلة" means the *she-sheep who gave seven or ten consecutive births*. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of hir sister! Also, the women do not drink its milk! And they let her loose!

C. The "*hamm*"= "حام" is the *he-camel* who impregnates ten *she-camels* or having had *seven successive females born as a result of his impregnation*, as a result they let him loose!

[173] The word "حسب في حسبنا" = "مُحسِبِ لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!" So, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

[174] The construct "أولَو" is made up of *three distinct* components: (1) "أ، الإستفهام الإستنكاري"= *disapprobatory interrogative*, (2) "و، الحالية" adverbial= "while," and (3) "لو"= *conditional* particle="albeit!" For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*! For (3) "albeit" seems to me very appropriately self-explanatory!

105. O you who[r] they[z] believed: on you[b] (*are*) your[n] selves[w175];not harms you[z] who[p] [*he*] strayed if *ihtaday-tom* (*found and accepted you*[z] *the divine-guidance*); to Allah (*is*) your[n] return together then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[z] by what you[z] were working.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾
106. O you who[r] they[z] believed: a testimony among you[b] if *hadhara*[176] (*attended at predetermined time and place*) an *ahada*[177] (*a lone/any-one*) (*of*) you[b] the death while (*spelling out*) the will two men both justice-possessors of you[b] or two of other than you[b] *en* (*if*) you[f] struck[178] in the Earth[w] then betided[w] you[b] [the] death's disaster[w] you[z] confine/imprison them both from after the Prayer[w] then *yoq'semaney* (*both oath*) by Allah, *en* suspected you[z], we purchase not by it [x] a price albeit [was] kin possessor and we conceal not Allah's testimony [w] verily we then surely (*are*) of the sinners.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَـٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَـٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَـٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْـَٔاثِمِينَ ﴿١٠٦﴾
107. Then *en* (*if*) (*had been*) stumbled that both (*of*) them [both] deserved a sin then two-others both up[179] (*in*) their [both] stead of whom[r] deserved on them the twain nearest-kin[180] then *yoq'semaney* (*both oath*) by Allah surely our testimony [w] (*is*) righter[181] than testimony[w] (*of*) them both and not we transgressed we verily we then (*are*) of the *dha'le-meena*[182] (*injustice-doers*).	فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَـٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَـٰدَتُنَآ أَحَقُّ مِن شَهَـٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ ﴿١٠٧﴾
108. *Tha'leka* (*afar-that-it*)[x] (*is*) *adna* (*lower/closer*) to they[z] come-in[183] by the testimony[w] on its[w] face[184] or they[z] fear/know[185] to *toradda*[186] (*be forthwith-refuted*) *ayma'non* (*oaths*) after their *ayma'ne* (*oaths*); and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-hear you[z]; and Allah divinely-guides not the people the *fa'seeqeena*[187] (*rebels vis-à-vis Allah's command*).	ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَـٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَـٰنٌۢ بَعْدَ أَيْمَـٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿١٠٨﴾

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175 The Qur'anic phrase "on you[z] (*are*) your-selves[w]" is another of those Arabic *tongue expressions*, meaning: *guard yourselves* by upholding the *Sha'rey'ah* prescription and proscription!

176 The word "حضر" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as student who knows *when* and *where* to attend his class! In the case of "*death*" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize any time and any where* and "*death*" *knows when* and *where to be present*!

177 See the *Lexicon* attached to this *Translation* regarding "أحد!"

178 That is in the sense of "*set out in a new direction*," "*peregrinated*," "*journeyed*!"

179 There is a *distinction* between "يقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "يقف!"

180 That is the *closest relatives concerned* in the *lawful administration of the will of the deceased*! See تفسير البيضاوي!

181 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحَق" = "*righter*" as an *adjective comparative*!

182 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

183 That is *reply in a specified manner to a call for such a testimony*! See *American Heritage Dictionary* for "*come in*!"

184 That is on its "*face value*," i.e. "*reality*," *as is, or as should be*!

185 *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

186 The Arabic word used is: "*turadda*"="تردَّ," *meaning* "*tudhadh*"= "تدحض," *i.e. readily rejected* or *refuted*!

187 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*!

109. Day gathers Allah the messengers then says [*He*]: what (*had been*) answered you[c]; said they[z]: no knowledge for us; verily You[g] You[s] (*are*) indeed the invisibles' *Allamo* (*Ever/Stout Omniscient*).	يَوۡمَ يَجۡمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبۡتُمۡ قَالُواْ لَا عِلۡمَ لَنَآ إِنَّكَ أَنتَ عَلَّٰمُ ٱلۡغُيُوبِ ١٠٩
110. *Edh* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son let-remember [*you*[s]] My boon[w188] on you[g] and on your[t] mother *edh* (*since*) I supported[189] you[g] by the *Ruh-Al-Qudos*[190] (*The Arch Angle Gabriel*); [*You*[s]] speak (*to*) the mankind in the cradle and *kahlan*[191] (*maturely/at middle age*) and I taught you[g] the book and the *hekmata*[w192] (*wisdom*) and the Torah and the Euangelion[193]; and *edh* (*when*) [*you*[s]] create from the mud like the bird's form[w] by My leave then [*you*[s]] blow in it[w] then [*it*[w]] [is/be] a bird by My leave and [*you*[s]] cure the *akmaha* (*born-blind*) and the leper by My leave and *edh* (*since*) *tokhrejo* ([*you*[s]] *emerge/produce*) the dead by My leave; and *edh* (*since*) I checked Israel's sons *a'n* (*off*) you[g] *edh* (*when/since*) you[g] came (*to*) them by the evidences[w] then said they[z] who[r] unbelieved they[z] of them: *en* (*not*) this (*is*) except a magic manifester.	إِذۡ قَالَ ٱللَّهُ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ ٱذۡكُرۡ نِعۡمَتِي عَلَيۡكَ وَعَلَىٰ وَٰلِدَتِكَ إِذۡ أَيَّدتُّكَ بِرُوحِ ٱلۡقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗا وَإِذۡ عَلَّمۡتُكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَإِذۡ تَخۡلُقُ مِنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ بِإِذۡنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيۡرَۢا بِإِذۡنِي وَتُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ بِإِذۡنِي وَإِذۡ تُخۡرِجُ ٱلۡمَوۡتَىٰ بِإِذۡنِي وَإِذۡ كَفَفۡتُ بَنِيٓ إِسۡرَٰٓءِيلَ عَنكَ إِذۡ جِئۡتَهُم بِٱلۡبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ١١٠
111. And *edh* (*when*) I revealed[194] to the Disciples that let-believe you[z] by Me and by My messenger; said they[z]: we believed and let-witness/testify [*You*[s]] of-such verily we (*are*) Muslims (*consigners to Allah*).	وَإِذۡ أَوۡحَيۡتُ إِلَى ٱلۡحَوَارِيِّـۧنَ أَنۡ ءَامِنُواْ بِي وَبِرَسُولِي قَالُوٓاْ ءَامَنَّا وَٱشۡهَدۡ بِأَنَّنَا مُسۡلِمُونَ ١١١
112. *Edh* (*when*) said the Disciples: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son [does] your[t] Lord can [*He*] to *younazzela* (*iteratively descend*) on us a repast[w195] from the sky[w]; said [*he*]: *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah *en*(*if*) you[c] were believers.	إِذۡ قَالَ ٱلۡحَوَارِيُّونَ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ هَلۡ يَسۡتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ١١٢
113. Said they[z]: we want to eat from it[w] and tranquilize our hearts and know [*we*] that *qad* (*already and affirmatively*) *ssadaqtana* ([*you*[g]] *had always enforced the truth with us*) and we be over it[w] of the *sha'heedeena* (*iterative witnessers/testifiers*).	قَالُواْ نُرِيدُ أَن نَّأۡكُلَ مِنۡهَا وَتَطۡمَئِنَّ قُلُوبُنَا وَنَعۡلَمَ أَن قَدۡ صَدَقۡتَنَا وَنَكُونَ عَلَيۡهَا مِنَ ٱلشَّٰهِدِينَ ١١٣
114. Said *Esa* (*Jesus*) *Mariama's* (*Mary*'s) son: *Allahumma*[196] (*O, Allah*) our Lord let-descend [*You*[s]] on us a repast[w197]	قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ ٱللَّهُمَّ رَبَّنَآ

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188 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

189 The word "أيّد" from "الأيد," which is *exclusively Allah's Might*! Thus, anywhere in The Qur'an we meet "أيّد" it is always a "*support*" *from Allah alone*, and no other entity could *match*, hence it is "*divine*!" There is *no* English word to describe such "أيّد!" The word "support," obviously is *not* sufficient to indicate the implication of "أيّد!"

190 That is *angel of revelation, Gabriel*!

191 The word "*kahlan*" also means *thirty years old and beyond*!

192 The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See the *Lexicon* attached to this *Translation* for an exposition!

193 See footnote 89 above regarding *Euangelion*!

194 The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

195 The word "مائدة," means repast, i.e. even without *a table*. When it is just a "*table*" *per se*, it is called "طاولة!" See اللسان!

196 The expression "اللهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah! See اللسان!

197 Refer to footnote 1375 above regarding "repast!"

from the sky[w] [*it*[w]] be[w] for us a festival for our first and our last and an *Ayatan*[w] (*sign/proof*) from You[g] and *erzoq*(*let-give provision/victuals for sustenance for*) us [*You*[s]] and You[s] (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the *ra’zeqeena*(*giver of:provision/victualsfor sustenance/rain*).	أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾
115. Said Allah: verily I am *munzelo*[198] (*Causer of the descending of*) it [w] on you [b] then whoever [*he*] unbelieves after of you[b] then verily I torment him a torment[x] not [*I*] torment by it[x] an *ahadan*[199] (*a lone/any-one*) of the worlds.	قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾
116. And *Edh* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama’s* (*Mary*’s) son: have you[g] said for the mankind *ittakhe-thoney*[200] (*let-you*[z] *take and make me*) and my mother twain deities of without/lesser-than[201] Allah; said [*he*]: *subhana*[202] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g] not (*it*) be for me that I say what (*is*) not for me surely a right[x]; *en* (*if*) was I said it[x] then *qad* (*already and affirmatively*) knew it[x]; You[g] know [*You*[s]] what (*is*) in my-self[w] and not [*I*] know what (*is*) in Your[t] Self[w]; verily You[g] You[s] (*are*) *Allamo* (*Ever/Stout Knower*) (*of*) the invisibles.	وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾
117. Not I said for them except what commanded me You[g] by it[x]: that (*is*) let-worship you[z] Allah my Lord and your[n] Lord; and I was over them *sha’heedan* (*iterative witnesser/testifier*) while I bided [in] them; then *lamma* (*when/whence*) *tawaffaytaney*[203] ([*You*[s]] *fully received me while before dying*) You[c] were The *Raqeeba* (*Watcher/Observer*) over/on them and You[s] (*are*) over everything *Sha’heedon* (*Witnesser/Testifier*).	مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾
118. *En* (*if*) [*You*[s]] torment them then verily they (*are*) Your[t] *eba’do* (*worshippers/submitters/slaves*), and *en* (*if*) [*You*[s]] forgive [for] them then verily You[g] You[s] (*are*) the Mighty The *Hakeemo*[204] (*infinite hekmah*[205] *Possessor*).	إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾
119. Said Allah: this day benefits the *ssa’deqeena* (*always-*	قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ

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198 The word “*munzelo*” is *singular, masculine subjective noun*, meaning the *causer of the descending*! Hence “*munzelo*” has *no* English equivalent! *Descender= one that descends*, gives a *different* meaning!

199 See the *Lexicon* attached to this *Translation* regarding “**أحد**!”

200 The word “**إتّخذ**” from “**الإتخاذ**” which is “**إفتعال**” for “**الأتّخاذ**,” as stated in **لسان العرب**; therefore, “**إتّخذ**” is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

201 The phrase “*without/lesser than*” *explicitly* states the obvious fact which “*instead of*” might hide, that whatever is taken is *lesser* than Allah! So, why take that *without/lesser* entity for a compeer to Allah?

202 The word “*subhanaka*”= “**سبحانك**” has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as “**سبحان**” or “**سبحانه**”) occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render “*subhanaka*”= “**سبحانك**” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

203 The word “*tawaffaytaney*”= “**توفّيتني**” is made up of two parts: the word (a) “*tawaffa*”= “**توفّى**,” and (b) the pronoun “*ney*”= “**ني**”=me. The word “*tawaffa*”= “**توفّى**,” means *fully received while dying*!

204 See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**!”

205 Ibid!

truth-enforcers) their truth, for them paradises w/-gardens w run w from under it w the rivers immortals they z (*are*) in it w forever; delighted (*is*) Allah *a'n* (*regarding*) them and they z (*are*) delighted *a'n* Him *tha'leka(afar-that-it*)x (*is*) the win the great.	صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾
120. For Allah (*are*) the Heavens' w and the Earth's w proprietorship and what (*is*) in them y; and He (*is*) over everything Omnipotent.	لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌۢ ﴿١٢٠﴾